

# *Jain Praveshak*





# *Jain Praveshak*





# **Jain Praveshak**

## **( Part 1 )**

Compiled by  
**Paras Mal Agrawal and Rajnikant J. Gosalia**

For  
**Jain Adhyatma Academy of North America**

601 W. Parker Road, Suite 106; Plano, Texas 75023

[jainadhyatma@hotmail.com](mailto:jainadhyatma@hotmail.com); [www.jaana.org](http://www.jaana.org)

Tel: 972-424-4902, Fax: 972-424-0680

First Edition : 10,000  
(22 oct. 2004)

# Jain Praveshak (Part I)

Price : Rupees six

Compiled by

Paras Mal Agrawal and Rajnikant J. Gosalia

For

Jain Adhyatma Academy of North India

601 W. Parker Road, Suite 400, Broomfield, CO 80020, USA

Printer :

Print 'O' Land

Bais Godam, Jaipur

Tel: 075-4244007 Fax: 075-4244008  
E-mail: jainadhyatma@jainadhyatma.org



# Jain Adhyatma Academy of North America (JAANA)

*Dedicated to*

*Preserve, Propagate & Perpetuate Jain Adhyatma*

Dear Sadharmini Brother / Sister:

Jai Jinendra!

Jain Adhyatma Academy of North America (JAANA) is extremely delighted to present the set of three books "Satya Ki Shodh" by Dr. Hukamchand Bharill, "Kriya, Parinam Aur Abhipraya" by Pandit Abhaykumar Shashtri, & "Jain Praveshak" in your hands as a part of our ongoing Gyan Prabhavana to preserve, propagate and perpetuate Jain Adhyatma in North America.

Dr. Hukamchandji Bharill, does not need any introduction to the readers on Jainism. He has written 49 books of which a total of 3.6 million copies have been published in 8 different languages. He is one of the most revered speakers on Jainism in and outside India. Under his direction, Pandit Todarmal Smarak Trust, Jaipur, has produced over 200 pandits fully devoted to propagate Jainism.

Pandit Abhaykumar Shashtri has written his book in a very simplistic style. His use of easily understood day to day examples allow even a layperson to read with great interest and understand the basic principles of Jain Adhyatma.

Finally, JAANA is very proud to present the Jain Praveshak in English for our next generation, so that they also can understand the basic principles of Jain Adhyatma.

We are immensely indebted to the JAINA Executive Committee for allowing us to send a total of about 10,000 copies of this book to every Jain member family in North America and thereby tremendously encouraging us in our main activity of Gyan Prabhavana. If you need an additional copy of this book either in Hindi or in Gujarati, please feel free to contact us. We are very thankful for the donors (listed inside the book), and it is because of them that this project was made possible.

For information about the JAANA shibir, Gyan Prabhavana project, or for getting additional books as mentioned above, please contact Atul Khara at 972-424-4902 or 972-867-6535 or email: jainadhyatma@hotmail.com.

We are in constant need of funds to carry-out our Gyan Prabhavana project. If you would like to donate any amount, then please mail your tax-deductible donation to JAANA and mail at the address below.

**JAINAM JAYANTI SHASANAM!**

601 W. Parker Rd, Suite 106 • Plano, TX 75023 • Tel: 972-424-4902 / 972-867-6535

Email: jainadhyatma@hotmail.com; Home Page: www.jainadhyatma.org

# Jain Adhyatma Academy of North America

appreciates the following donors for Gyan Prabhavana of the following four books 'Satya Ki Shodh' by Dr. H.C. Bharill, 'Kriya, Parinam Aur Abhipray' by Pandit Abhaykumar Shashtri & 'Jan Praveshak' being mailed to every Jain family in North America and 'Atma-Siddhi' by shrimad Rajchandra distributed to all YJA 6th Biennial Convention attendees.

Alay & Sonal Mehta and Devang & Poonam Mehta	\$3001
Grish/Lina Multani	\$3001
Bhupatbhai Shah; Mahendra & Ranjan; Mukand & Shila; Ramesh & Neela and family	\$3000
Atul & charu Khara	\$1001
Bipin & Bharati Bhayani	\$1000
in memory of Pujya Ben Shantaben Khara	
Mahavir & Padma Shah	\$1000
Satish & Geeta Shah	\$1000
Akshay & Bina Vakharia	\$1000
Anant & Kamal Jain	\$501
Mayur & Smita Maniar	\$501
Mahesh & Pushpa Vaidya & Family	\$501
Pradeep & Renu Vaidya & Family in loving memory of their mother Late Smt. Rajkumari Vaidya	\$501
Pravin & Daxa Shah	\$400
Anonymous	\$301
Himanshu & Usha Shah in the memory of Late Smt. Jashvantiben Gamanlal Shah	\$301
Parimal Kothari	\$300
Kamlesh/Avani Shah	\$251
Vijay & Rashmi Jain	\$251
Niranjana Shah	\$251
Sushil & Sandhya Jain	\$250
Chandresh & Maya Mehta	\$250
Darshana & Hemant Sanghvi	\$201
Manoj & Urvashi Sanghvi	\$201
Bhavana/Janak Shah	\$200
Deepak Jain	\$200
Nimish & Niti Sanghrajka	\$200
Talak & Ranjana Shah	\$200
Vijay & Minaxi Shah	\$200
Anonymous	\$151
Chandra & Koyal Jain	\$101
Kunal Khara	\$101
Rishabh Khara	\$101
Jagdish & Nalini Shah	\$101
Kushal Baid	\$101
Indira & Ratilal Dodhia	\$100
Laxmi & Pradhuman Zaveri	\$100
Parasmal & Pushpa Agrawal	\$51
Sandhya & Mahendra Shah	\$50





**Dedicated**  
**with**  
**Admiration and**  
**Appreciation**  
**to**  
**Those Scholars and Pathashala**  
**Teachers who are tirelessly work-**  
**ing to teach the Principles of**  
**Jainism all over world with devo-**  
**tion and determination to Pre-**  
**serve, Propagate and Perpetuate**  
**Jain Adhyatma.**

• Paras Mal Agrawal ? Rajnikant Goshal ? Chatur Khatra ?  
Kalamkar ? Chatur Khatra ?  
Narash Pakhivada ? Ranjana Shah



## INTRODUCTION

According to the Indian philosophy the knowledge which brings the eternal liberation of soul from the painful cycles of births and deaths is the real knowledge. All other knowledge brings us only the temporary worldly pleasures.

The Adhyatma as propagated by the Tirthankars and preserved in Jain scriptures shows the path to real happiness. Every person who wishes to liberate himself or herself from the pains and sufferings of this world, therefore, must have a thorough understanding of Adhyatma – the nectar of Jain Tatvagyan.

Jain Adhyatma Academy of North America (JAANA) is an organization dedicated to preserve, propagate and perpetuate Jain Adhyatma. To perpetuate such sacred knowledge for the future generations, JAANA has planned to publish a series of textbooks written in English with appropriate pictures for illustrations and multiple choice type questions to reinforce the understanding of the English-speaking children living in North America.

We are delighted to present the first such book. It is intended for use as an independent textbook for the beginner as well as a supplement to the existing pathashala materials that are being used at various Jain Centers.

We admire and appreciate those scholars and pathashala teachers who are working very hard to teach the essence of Jainism to the future generation. We have, therefore, dedicated this book to them. We hope this book will be helpful to them in achieving their challenging task.

We invite suggestions from the scholars, teachers and readers for corrections and improvements in our effort.

Jai Jinendra!

**JAANA Education Committee**

Paras Mal Agrawal ? Rajnikant Gosalia ? Prakash Jain ? Swatee Kalamkar ? Charu Khara ?

Naresh Palkhiwala ? Ranjana Shah

## ACKNOWLEDGEMENT

In compiling this work the material published in Sanskrit, Hindi and Gujarati has been thankfully drawn from various sources including the following:

1. Balbodh Pathmala and Vitrag Vigyan Pathmala Series (Pt. Todarmal Smarak Trust, Jaipur),
2. Jain Primer (Jain Swadhyay Mandir Trust, Songadh), and
3. Chhah Dhala by Pandit Dolatramji (Jain Swadhyay Mandir Trust, Songadh).

We are also thankful to Kulin Lodaya, Naresh Palkhiwala, Dr. Niren Nagda, Dr. Dhiru Shah, Himanshu Shah, Nachiket Kotwalivale & Atul Khara for academic suggestions, Ranjana Shah for Pathashala related input; Sarla Gosalia, Mahesh Gosalia & Keith Forney for computer work, and Dr. Ankur Gosalia for inserting the pictures. This book in its present form is the result of their valuable help and encouragement.

In compiling this book, the author has been thankful to various sources including the following:

1. THE LIVING AND NON-LIVING (JEEVA AND AJEEVA)	1
2. SINS (PAAP)	6
3. KASHAAYA	12
4. SUBSTANCES (DRAVYA)	17
5. SUBSTANCES, ATTRIBUTES, AND MODIFICATIONS (DRAVYA, GUNA, AND PARYAAYA)	26
6. SOUL AND THE SUPREME SOUL (ATMAA AND PARMAATMAA)	36

# THE LIVING AND NON-LIVING

## JEEVA AND AJEEVA

### Namokar Mantra

**Namo Arahantanam,  
Namo Siddhanam, Namoy Ayiryanam,  
Namo Uvajjhayanam,  
Namo Loye Savva Sahunam.**

समो अरहंताणं,  
समो सिद्धाणं, समो आइरियाणं,  
समो उवज्झयाणं,  
समो लोए सव्व साहुणं ।

**Eso Panch Namoyaro,  
Savva Pavappanasano,  
Manglanancha Savvesim,  
Padhamam hoi Manglam.**

एसो पंच एमोयारो,  
सव्व पावप्पणासणो,

मंगलाणं च सव्वेत्ति,  
पदमं होहि मंगलम् ।

In Hindi language "Hira" means diamond which is taken living substance and "Gyan" means knowledge. The "Gyan" is only in Jeeva - living substance.

## CONTENTS

### The Four Mangals

Chattari Manglam,  
Arahanta Manglam,  
Siddha Manglam,  
Sahu Manglam,  
Keralipannatto Dhammo Manglam.

चत्तारि मंगलं,  
अरहंता मंगलं,  
सिद्धा मंगलं,  
साहु मंगलं,  
केवलपण्णत्तो धम्मो मंगलं ।

Chattari Loguttama,  
Arahanta Loguttama,  
Siddha Loguttama,  
Sahu Loguttama,  
Keralipannatto Dhammo Loguttamo.

चत्तारि लोगुत्तमा,  
अरहंता लोगुत्तमा,  
सिद्धा लोगुत्तमा,  
साहु लोगुत्तमा,  
केवलपण्णत्तो धम्मो लोगुत्तमो ।

Chattari Sarnam Pavvajjami,  
Arahante Sarnam Pavvajjami,  
Siddhe Sarnam Pavvajjami,  
Sahu Sarnam Pavvajjami,  
Kerlipannattam Dhammam Sarnam Pavvajjami.

चत्तारि सरणं पव्वज्जामि,  
अरहंते सरणं पव्वज्जामि,  
सिद्धे सरणं पव्वज्जामि,  
साहु सरणं पव्वज्जामि,  
केवलपण्णत्तं धम्मं सरणं पव्वज्जामि ।

## LESSON ONE

# THE LIVING AND NON-LIVING (JEEVA AND AJEEVA)

Hiralal: 'How sweet is my name!

Gyanchand: 'Yes, indeed ! 'Hira' means diamond. It is very valuable. But I must point out that it is lifeless. Would you like to be transformed from a Jeeva (living being) into an Ajeeva (non-living)?



Hiralal: What do you mean by the Jeeva and the Ajeeva?

Gyanchand: Don't you know a Jeeva? You are yourself a Jeeva. One who knows and perceives is a Jeeva. In other words someone who possesses the power of knowing (Gyaana) and perceiving (Darshana) is a Jeeva.

1. In Hindi language "Hira" means diamond, which is a non-living substance and "Gyan" means knowledge. The "Gyan" is present only in Jeeva, which is a living substance.



**Hiralal:** And what about an Ajeeva?

**Gyanchand:** That which does not know and has no power of perception is an Ajeeva. Both you and I are Jeeva, because we possess the power of knowing and perceiving. Diamond, gold, silver, table, chair, etc. are Ajeeva, because they do not have the power of knowing and perceiving.

**Hiralal:** What are other characteristics of Jeeva and Ajeeva?

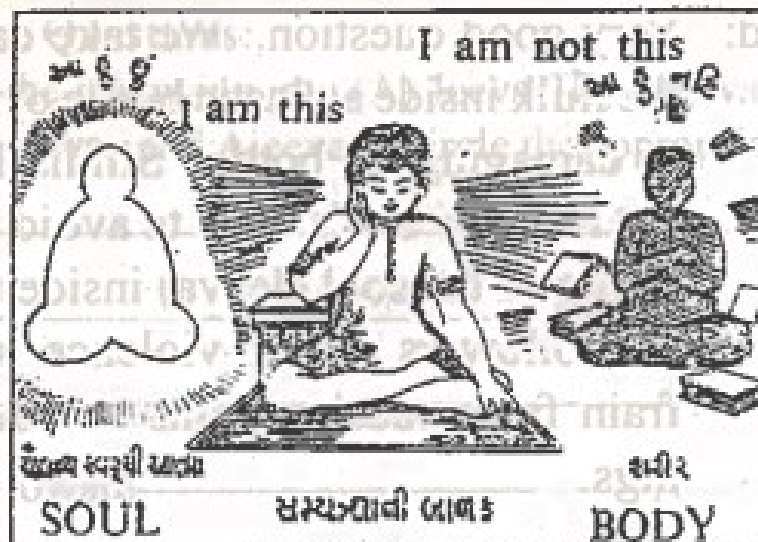
**Gyanchand:** A Jeeva feels pleasure and pain, whereas an Ajeeva does not. We are Jeeva, since we feel pleasure and pain. Tables and chairs do not feel pleasure or pain, therefore they are Ajeeva objects.

**Hiralal:** Our eyes see, our ears hear and the body feels pains and pleasures. So is our body a Jeeva?

**Gyanchand:** No. The eyes do not see and the ears do not hear. The one who sees and hears is our soul. It is quite separate from the eyes and ears. If the eye and the ear possess the power of seeing and hearing, a dead body should also be able to see and hear. Therefore, our body is Ajeeva and its organs such as eyes and ears are also Ajeeva.

**Hiralal:** Now I have understood I am a Jeeva, my body is an Ajeeva; I possess the power of knowing, and my body does not have this power. I feel pleasure and pain, but my body does not have any feelings.





**Gyanchand:** If you have understood the difference, please tell me whether an elephant is a Jeeva or an Ajeeva.

**Hiralal:** Like our body, the bodies of the elephants are Ajeeva, but their souls are Jeeva.

**Gyanchand:** Very good, you have understood very well. Even though an elephant is a combination of Jeeva and Ajeeva, it is popularly called a Jeeva. Let us take an analogy:-

A plastic bottle filled with milk is commonly called as a bottle of milk or simply milk. However, when you use the term milk for the bottle filled with milk you know very well that the plastic container is not milk.

Similarly, the combination of the body of an elephant (Ajeeva) and its soul (Jeeva) is popularly called a living elephant (Jeeva). However, we should know very well that the elephant's soul is Jeeva but its body is Ajeeva.

**Hiralal:** Hey, this is great! I learned a lot of new things today. Now please tell me how will this understanding be useful in my daily life?

**Gyanchand:** Very good question. We take care to protect the milk inside a plastic bottle by not breaking or damaging the bottle. Similarly, we should not hurt any one's body to avoid pain and suffering of the soul (Jeeva) inside that body. As the followers of non-violence we should refrain from causing pains to other living beings.

**Hiralal:** What benefits are derived from this knowledge of Jeeva and Ajeeva?

**Gyanchand:** As we discussed the knowledge of Jeeva and Ajeeva leads us to the concept of non-violence. Without knowing this we can not have a correct understanding of our soul, and without such understanding we can not attain real happiness. Since all of us wish to be happy, we should have this knowledge. We can also attain the ultimate bliss by the knowledge of differentiation between the Jeeva and the Ajeeva.

#### **Vocabulary:**

Ajeeva	= non-living;
Darshana	= power to perceive, perception
Gyaana	= power to know, knowledge;
Jeeva	= Living being;

#### **Questions:**

1. Who is a Jeeva?
2. What do you mean by an Ajeeva?
3. What is the advantage of knowing the Jeeva and the Ajeeva?
4. Give five examples of Ajeeva and the combination of Jeeva and Ajeeva.

### Multiple Choice Questions:

1. Differentiate the following into (A) Jeeva (B) Ajeeva or (C) the combination of Jeeva and Ajeeva. ( Circle the appropriate letters )

Elephant \_\_\_\_\_ A \_\_\_\_\_ B \_\_\_\_\_ C

Bird's soul ————— A — B — C

Bird's body \_\_\_\_\_ A \_\_\_\_\_ B \_\_\_\_\_ C

Computer hardware A B C

Computer software ————— A — B — C

Chair \_\_\_\_\_ A \_\_\_\_\_ B \_\_\_\_\_ C

House \_\_\_\_\_ A \_\_\_\_\_ B \_\_\_\_\_ C

Train  $\xrightarrow{\quad\quad\quad}$  A  $\xrightarrow{\quad\quad\quad}$  B  $\xrightarrow{\quad\quad\quad}$  C

Ear \_\_\_\_\_ A \_\_\_\_\_ B \_\_\_\_\_ C \_\_\_\_\_

Nose \_\_\_\_\_ A \_\_\_\_\_ B \_\_\_\_\_ C

Bread ————— A — B — C

Air \_\_\_\_\_ A \_\_\_\_\_ B \_\_\_\_\_ C \_\_\_\_\_

Fire ————— A — B — C

My soul \_\_\_\_\_ A — B — C

## LESSON TWO

### SINS (PAP)

Son: Dad, people say that greed is the 'father' of all sins. This greed, therefore, must be the root cause of all sins.

Father: No son, greed is not the fundamental reason for all sins. By being unaware of the basic truth, a living being cannot decide what is wrong and what is right. He, therefore, follows wrong path to achieve happiness. The belief or faith under such unawareness of the basic truth is called Mithyaatva (wrong faith). Therefore, Mithyaatva is the biggest sin.

Son: I remember the names of all five sins. They are: violence (Hinsaa), falsehood (Asatya), theft (Choree), illicit-relationship (Kusheela), and possessiveness (Parigraha). Mithyaatva (wrong faith) has not been included in these five sins.

Father: That is correct, my boy. Greed is also not included in this list of five sins. However living beings commit different types of sins being induced by greed. Therefore, it is called the 'father' of sins. But Mithyaatva (wrong faith) is the most horrible and the root cause of all sins and greed. Unless it is done away with, the true happiness or bliss cannot be achieved.

Son: How can I get rid of Mithyaatva associated with me?

Father: Renouncing the Mithyaatva (wrong faith) really means understanding the nature of things correctly. For this we have to understand our soul in the right perspective. As soon as one understands the soul and recognizes oneself as a soul, one begins to renounce all sins. Now let us talk about the five sins beginning first with violence.

Son: Does violence mean oppression of other creatures, inflicting pain on them or killing them?

Father: Yes, but the world says that hurting someone physically alone is violence, however, we should also know that delusion, attachment and aversion that arise in our soul are also violence; any desire to harm or hurt any living being is also violence; to hurt ourselves is also violence; to hurt ourselves or others unknowingly by the laziness (Pramaad) is also violence.

Son: Ah, then anger and greed would also be sins?

Father: Yes, there are two types of violence, internal (mental) and external (physical). All Kashaaya (anger, greed, ego, and deceit) are internal violence. To torture others or to kill them is physical violence. Both types of violence are sins. Tell me now what is falsehood?

Son: Not to say exactly what we have seen, known or heard is falsehood. Where is the need of any real understanding in this?

**Father:** Yes, not to say the way we have seen, known or heard, but to say it otherwise, is falsehood. To mislead someone by telling the partial truth is also falsehood. To assert any point without understanding it correctly is also a sin of falsehood.

**Son:** Is to assert exactly what we have seen, known or heard, truth?

**Father:** No, if we hear from some ignorant person that the violence is good and it can be the part of our religious practice, can our assertion of violence as the part of religion is regarded as truth?

**Son:** No, violence should not be a part of any religious practice.

**Father:** It is, therefore, necessary that we know the truth first, before speaking the truth.

**Son:** Now let me ask you this about the sin of theft. Is stealing someone's belongings theft?

**Father:** Yes, even to take somebody's forgotten, misplaced or fallen thing without his/her permission or to give it to someone else is theft. Even if we may not physically possess other's belongings, our desire to possess them is also a theft.

**Son:** Okay. What is the illicit-relationship (Kusheela) sin? People say that looking at other's mothers and sisters with an evil eye is the illicit-relationship (Kusheela) sin or bad character. Please tell me what is an evil eye?



**Father:** Desire to satisfy the craving of five senses by wrong means is associated with an evil eye. That much explanation is enough at this time. Now tell me what you think about the possessiveness sin.

**Son:** The desire of collection of a large sum of money is called possessiveness sin, right?

**Father:** To have a Kashaaya for the collection of things and to have attachment for such collections is the sin of possessiveness. To believe the things as our own and for our own good is also the possessiveness sin.

**Son:** Does the possession of evil thoughts also come in the possessiveness sin?

**Father:** Yes indeed! There are twenty-four types of possessiveness sin. Mithyaatva (wrong faith) is the very first one in this list of twenty-four. Kashaaya (anger, ego, deceit, and greed) are also in the list.

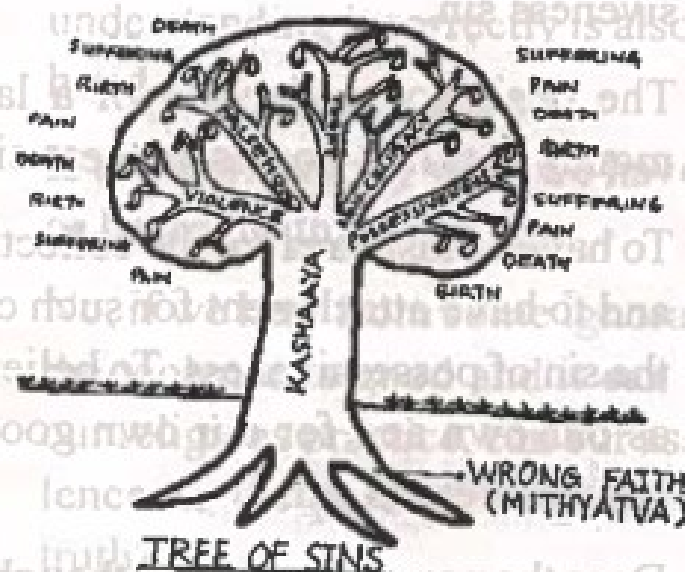
**Son:** Wow! Are Kashaaya also counted as possessiveness sin?

**Father:** Yes, son, they certainly are. Kashaaya are both violence as well as possessiveness sin. In reality, the roots of all sins are Mithyaatva (wrong faith) and Kashaaya.

**Son:** This means we should renounce the Mithyaatva (wrong faith) and Kashaaya to save ourselves from all sins.

**Father:** You are very intelligent. You have understood

the main point so quickly. Now you will definitely appreciate the message conveyed by the "tree of sins" shown below.



### Vocabulary:

Ahinsaa	=	Non-violence
Aparigraha	=	Non-possessiveness
Asatya	=	Falsehood
Choree (Chaurya)	=	Theft
Hinsaa	=	Violence
Kusheela	=	Illicit relationship
Mithyaatva	=	Wrong faith
Paap	=	Sin
Pramaad	=	Laziness
Satya	=	Truth

### Discussion Questions:

1. How many sins are there? Please name them.
2. Why does a living being commit horrible sins?
3. Can we speak the truth without understanding it?
4. Are Kashaaya accumulations? Explain clearly.
5. What do you mean by physical violence and mental violence?
6. What should we do to save ourselves from sins?
7. What is the greatest sin and why is it so?



**Multiple Choice Questions:**

1. The most horrible and the root cause of all sins is:
  - (a) Greed
  - (b) Anger
  - (c) Violence
  - (d) Mithyaatva
2. What is considered as the 'father' of all sins?
  - (a) Greed
  - (b) Anger
  - (c) Violence
3. Renouncing the Mithyaatva means we should:
  - (a) Become a monk
  - (b) Understand the true nature of things
  - (c) Pray to God
  - (d) Get rid of all accumulations.
4. Vinod wished that some one should get killed. Even though that person did not get killed, did Vinod commit the sin of violence?
  - (a) Yes
  - (b) No
  - (c) May be.
5. In order for us to tell the truth, is it essential that we know the truth first?
  - (a) Yes
  - (b) No
  - (c) May be.
6. The very first, out of the twenty-four types of possessiveness sin is:
  - (a) Mithyaatva
  - (b) Possession of a house
  - (c) Anger.

### LESSON THREE

## KASHAAYA

**Subodh:** Brother, you were telling me that our soul knows and sees. But does it not become angry? Does it not commit deceit?

**Prabodh:** Well, we see anger and deceit in souls all over the world. But anger and other Kashaaya are not natural to the soul, just as knowing and seeing are. Kashaaya are not intrinsic characteristics of any soul but they are its extrinsic or perverse characteristics.

**Subodh:** What is a perverse characteristic?

**Prabodh:** The characteristic, which is against the essential nature (Svabhaava) or constitution of the soul, is a perverse characteristic. The true nature of the soul is bliss. The wrong faith (Mithyaatva), attachment (Raaga) and aversion (Dvesha) are against the blissful nature of the soul. Therefore, they are perverse characteristics (Vibhaava).

**Subodh:** What are attachment (Raaga) and aversion (Dvesha)?

**Prabodh:** To consider certain things and living beings as desirable is an attachment. To consider certain things and living beings as undesirable is an aversion. We desire to associate ourselves with the ones with whom we have attachment.

We desire to be away from the ones with whom we have aversion.

**Subodh:** What about Kashaayaa?

**Prabodh:** That which gives grief to the soul is a Kashaaya. Kashaaya is another form of attachment (Raaga) and aversion (Dvesha). Kashaaya causes pain and detain us in this worldly existence.

**Subodh:** How many Kashaaya are there?

**Prabodh:** Kashaaya are of four kinds: anger (Krodha), ego (Maana), deceit (Maayaa) and greed (Lobha).

**Subodh:** Sometimes we get angry with somebody. Is that feeling called Krodha?

**Prabodh:** Yes, brother, that is the anger and it is a very bad thing.

**Subodh:** Then why do we become angry?

**Prabodh:** Primarily, when we think that someone is doing something bad to us, anger arises in our soul. Likewise, when we think that these worldly belongings are mine and I am the master of them, we indulge in ego.

**Subodh:** What is this Maan or ego?

**Prabodh:** When a particular being is very proud of things like his wealth and strength, that feeling is called ego. Money, body and all other external things do not remain with any one permanently. Our ego about them is, therefore, totally meaningless.

**Subodh:** I have seen some people deceiving others.

**Prabodh:** The deceit also is a Kashaaya. It is also called Maayaa or fraud or deception. Deceitful persons are born as animals in the next birth. A deceitful person has something in his mind, but he expresses it differently in words and then acts totally differently. Greedy people are very deceitful.

**Subodh:** Please tell me something about the last Kashaaya, the greed.

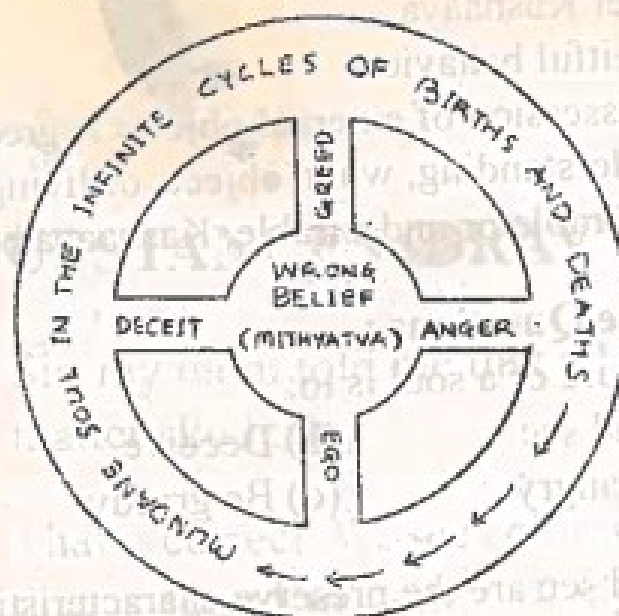
**Prabodh:** The greed or Lobha is a horrible Kashaaya. It is the one, which is called the 'father' of all sins. A greedy man always wants to possess anything he sees and likes.

**Subodh:** I have understood that the Kashaaya are bad, but now my question is how they are born and how we can get rid of them.

**Prabodh:** The living beings and the non-living objects of this world appear to us either desirable or undesirable because of our wrong understanding about the nature of things. Primarily, the Kashaaya arise within us due to this reason. By using the strength of our correct understanding about the nature of things, when we do not regard any objects as desirable or undesirable, Kashaaya do not arise in our souls.

**Subodh:** Therefore, we should develop correct understanding of the nature of things to get rid of our Kashaaya, right?

**Prabodh:** Yes, brother, that is correct.



**Wheel of Kashaaya (Kashaaya-Chakra)**

(Teacher should discuss each component of this illustration with the students).

### **Vocabulary:**

Dvesha = Aversion;      Krodha = Anger;  
 Lobha = Greed;      Maana = Ego;  
 Maayaa = Deceit;      Raaga = Attachment;  
 Svabhaava = True nature or essential nature;  
 Vibhaava = Perverse characteristics.

### **Discussion Questions:**

1. What is a Kashaaya? Why is it called perverse characteristic of the soul?
2. What are the evils of Kashaaya?
3. Is Kashaaya in the nature of the soul?
4. How many Kashaaya are there? Name them.
5. How do Kashaaya arise? How to get rid of them?
6. What is the nature of the soul?

### **Principles enunciated in the lesson:**

1. That which oppresses the soul is a Kashaaya.
2. Kashaaya is another name for attachment and aversion.
3. Kashaaya is not in the essential nature of any soul.
4. The nature of a soul is to know and see.
5. Anger is a type of Kashaaya.

6. Ego is another Kashaaya.
7. Fraud is deceitful behavior.
8. Desire for possession of external objects is greed.
9. With real understanding, when objects or living beings do not appear as desirable or undesirable, Kashaaya begin to fade.

### Multiple Choice Questions :

1. The true nature of a soul is to:
 

(a) Know and see	(b) Deceive
(c) Become angry	(d) Be greedy
2. To know and see are the preserve characteristics of a soul:
 

(a) True	(b) False
----------	-----------
3. Deceitful persons are born in the next life as:
 

(a) Celestial beings	(b) Humans
(c) Animals	
4. Kashaaya is another form of attachment and aversion:
 

(a) True	(b) False
----------	-----------
5. What should we do to destroy Kashaaya?
 

(a) To have a tour of holy places	(b) To understand the true nature of things
(c) To increase our attachment and aversion for worldly objects	
6. Which Kashaaya is called the 'father' of all sins?
 

(a) Anger	(b) Ego
(c) Deceit	(d) Greed



## LESSON FOUR

### SUBSTANCES (DRAVYA)

**Student:** Sir, my mom told me that all that is visible is matter (Pudgala).

**Teacher:** That is correct. We see color with our eyes and that is found in matter (Pudgala) only. The Dravya(substance) in which touch, taste, smell and color are found is called matter (Pudgala). It is non-living.

**Student:** What is Dravya (substance)? How many types of Dravya (substances) are there?

**Teacher:** A mass of infinite inseparable attributes is called Dravya(substance). They are of six types: 1. Soul (Jeeva), 2. Matter (Pudgala), 3. Medium of motion (Dharma), 4. Medium of rest (Adharma), 5. Space (Aakaasha) and 6. Time (Kaala).

**Student:** Are the living entities not included in Dravya?

**Teacher:** The living entities are also included in the list of Dravya. Soul (Jeeva) is a living entity. Soul is also called as spirit or Chetana or Aatmaa. Except for the soul, all other types of Dravya are non-living. These five types of Dravya (substances) do not have the power to know and therefore they are non-living.



**Student:** Although Dravya are of six types, why is Pudgala alone visible?

**Teacher:** Out of six types of Dravya, only Pudgala (matter) has the attribute (Guna) of Varna (color or visibility). All other Dravya do not have this Varna attribute.

**Student:** In addition to Varna what are other special attributes of Pudgala?

**Teacher:** In addition to Varna a Pudgala has Sparsha (touch), Rasa (taste), and Gandha (smell) as special attributes.

**Student:** Now I know about the soul and the matter substances, so let me ask you about the next two. Are the virtues such as worship and religious recitations called Dharma Dravya, and the vices such as violence and theft called Adharma Dravya?

**Teacher:** No son, the virtues and vices you mentioned are different things altogether and they have nothing to do with these two substances. The medium of motion (Dharma) and medium of rest (Adharma) are two substances with some special functions.



Student: Please explain them to me.

Teacher: Just as the water is instrumental in the movement of fish, the Dharma Dravya is instrumental in the movement of soul and matter. Please remember that the fish is moving by itself and the water is not causing it to move; similarly, the soul (Jeeva) and matter (Pudgal) are moving by themselves and the Dharma Dravya is not causing them to move.



Student: That is fascinating! Now please tell me about Adharma Dravya.

Teacher: Sure; just as the shade of a tree is instrumental in a traveler's stopping to rest by himself the Adharma Dravya is instrumental in the soul and matter coming to a motionless state by themselves. Again remember that the traveler is coming to a state of rest by himself and the shade of the tree is not causing him to come to rest. Similarly, the Jeeva and Pudgala Dravya are coming to rest by themselves and the Adharma Dravya is not causing them to come to rest.

Student: In other words, Dharma Dravya and Adharma Dravya do not induce movement or rest. When Jeeva (soul) and Pudgala (matter) themselves

move or rest, Dharma Dravya and Adharma Dravya are merely present.



**Teacher:** That is correct.

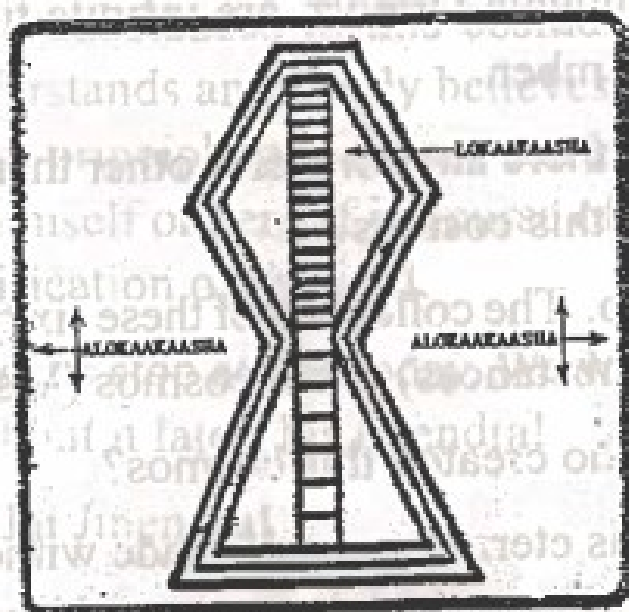
**Student:** Does the Aakaasha Dravya (space) consist of the blue sky?

**Teacher:** Different colors of sky that we see are manifestations of Pudgala. Space has no color. That which is instrumental in accommodating all other Dravya is Space (Aakaasha). What appears blue to us is really the effect of air and dust particles reflecting sunlight. Remember that sunlight, air, dust, etc. are Pudgala.

**Student:** What is the extent of this Aakaasha Dravya?

**Teacher:** Space (Aakaasha Dravya) is all-pervasive: above, below, and all around. There is no place in the cosmos without Aakaasha Dravya. Aakaasha (space) gives abode to all Dravya. For more understanding we should learn two words: Lokaakaasha and Alokaakaasha.

Lokaakaasha is that part of space (Aakaasha) in which all Dravya abode. Alokaakaasha is that part of space where only Aakaasha exists but other five kinds of Dravya do not exist. Lokaakaasha is finite but Alokaakaasha is infinite in all directions.



**Student:**

What is Kaala Dravya(time)?

**Teacher:**

Kaala is the sixth type of Dravya (substance).

It also has infinite attributes of its own. Its modifications are called the conventional time.

It is a passive cause in the continuous modification of all other self-functioning Dravya of this cosmos. In other words, Kaala is instrumental in the change of the state (Paryaaya) of each Dravya.



Student: What is the number of each type of these Dravya?

Teacher: The number of Dharma Dravya, Adharma Dravya and Aakaasha Dravya is one each; the number of Kaala Dravya is innumerable (Asankhya); Jeeva (souls) are infinite and Pudgala Dravya are infinite times infinite in number.

Student: Is there anything else other than these Dravya in this cosmos?

Teacher: No. The collection of these six types of Dravya (substances) is the cosmos (Vishva).

Student: Who created this cosmos?

Teacher: It is eternal and self-made without any beginning or end. Nobody created it and nobody can destroy it. However, the modifications or states (Paryaaya) of each Dravya keep changing by themselves.

Student: Then who is God?

Teacher: God is the knower of the cosmos. He is in the state of unending bliss. He does not create or destroy any thing in the cosmos. One who knows all Dravya and their modifications for all three cycles of time (past, present and future) simultaneously and completely is God. In this list of six types of Dravya, God is Jeeva (soul) in the purest form that has no attachment or aversion.

Student: But there must be a supreme entity to control of the affairs of this cosmos?

**Teacher:** No, there is no need for any one to create, maintain or destroy the affairs of others in this cosmos, because each substance is the creator of its own modifications. One substance therefore can not control the other. Such eternal independence is associated with the nature of all substances in this cosmos. One who understands and firmly believes this fundamental principle of Jainism can become the God himself or herself in course of time by the purification of the soul.

Let us stop at this today. We will discuss more about it later. Jai Jinendra!

**Students:** Jai Jinendra!

**Principles we learned in this lesson:**

1. The collection of all substances (Dravya) is called the cosmos (Vishva).
2. This cosmos (Vishva) is eternal; without any beginning and end (Anaadi and Ananta).
3. The mass of infinite inseparable attributes is called a substance (Dravya).
4. The Dravya in which touch, taste, smell and color are found is called Pudgala (matter).
5. The Dravya which possesses the power of knowing as its attribute, is called Jeeva (soul or Aatmaa).
6. The medium of motion (Dharmaastikaaya or Dharma) substance possesses the specific attribute of being instrumental (passive cause) in the movement of soul (Jeeva) and matter (Pudgala).
7. The medium of rest (Adharmaastikaaya or Adharma) substance possesses the specific attribute of being instrumental in the motionless state of soul (Jeeva) and matter (Pudgala).
8. The space (Aakaasha) substance possesses the specific attribute

of being instrumental in providing accommodation to all substances.

9. The time (Kaala) substance possesses the specific attribute of being instrumental in causing the changes in each Dravya.
10. All substances are themselves the creators of their modifications; no one can bring about any change in the other.
11. The God knows the cosmos, but does not create or change it.
12. Except the soul (Jeeva) substance, the remaining five Dravya are non-living (Ajeeva).
13. Except the matter (Pudgala) substance, the remaining five Dravya are Arupee (invisible and without touch, taste, smell and color).
14. Our five senses are useful in knowing the Pudgala only, not the Jeeva (soul).

### **Vocabulary:**

Aakaasha = Space;

Adharmaastikaaya = Adharma

Dravya = Medium of rest;

Arupee = Invisible and without touch, taste, smell and color;

Dharmaastikaaya = Dharma

Dravya = Medium of motion;

Dravya = Substance;

Gandha = Smell;

Kaala = Time;

Pudgala = Matter

Rasa = Taste;

Sparsha = Touch;

Varna = Color or visibility

Vishva = Cosmos;

### **Discussion Questions:**

1. What is a substance (Dravya)? How many types of substances are there? Name them.
2. What is cosmos (Vishva)? Who is the creator of the cosmos?
3. Give the number of each type of Dravya (substance).
4. Define medium of motion (Dharma), medium of rest (Adharma), space (Aakaasha) and time (Kaala) substances.



5. Name the Dravya that is recognized by the senses.
6. What is the nature of a soul? Why can't we know it with the help of our senses?
7. Name the non-living substances.
8. Name the five Arupee (invisible and without touch, taste, smell and color) Dravya.

### Multiple Choice Questions:

1. Connect the correct pair.

Substance	Specific Attribute
1. Soul (Jeeva)	A. Provides accommodation
2. Matter (Pudgala)	B. Instrumental in causing a modification
3. Medium of motion (Dharma)	C. Instrumental in the motion
4. Medium of rest (Adharma)	D. Has touch, taste, color, and smell
5. Space (Aakaasha)	E. Power to know
6. Time (Kaala)	F. Instrumental in the motionless state

2. Connect the corresponding words in all four columns.

Substance	Number	Varna (color or visibility)	Living/Non-living
1. Soul	a. One	g. yes	p. Non-living
2. Matter	b. One	h. no	q. Non-living
3. Medium of motion	c. One	i. no	r. Non-living
4. Medium of rest	d. Innumerable	j. no	s. Living
5. Space	5. Space	k. no	t. Non-living
6. Time	6. Time infinite	l. u.	u. Non-living

# LESSON FIVE

## SUBSTANCES, ATTRIBUTES AND MODIFICATIONS (DRAVYA, GUNA AND PARYAAYA)

<p><b>Student:</b></p>	<p>Sir, when a candle burns it gets destroyed. Does it mean that a Dravya (Substance) can be destroyed? Does it mean that all Dravya (Substances) of this universe will be destroyed some day?</p>
<p><b>Teacher:</b></p>	<p>Can any thing ever be really destroyed? The universe is a collection of six kinds of Dravya (Substances) and a Dravya never perishes; only the modifications or states (Paryaaya) of a Dravya change. One modification gets destroyed and another modification is created; Dravya does not vanish; Dravya remains. In your example of the burning of the candle the solid wax disappears but equivalent gases are formed in the atmosphere.</p>
<p><b>Student:</b></p>	<p>What is a Dravya (Substance)?</p>
<p><b>Teacher:</b></p>	<p>A Dravya (substance) is a collection of infinite inseparable attributes (Guna). For example, each particle of this table is a Dravya (Substance) having attributes such as color, touch and taste.</p>
<p><b>Student:</b></p>	<p>What is an attribute (Guna)?</p>



**Teacher:** That, which exists in all parts of a Dravya and in all its modifications, is called an attribute (Guna). For example, consciousness is the attribute (Guna) of the Jeeva Dravya, because it is found in all parts of the soul and all its modifications ranging from the lowest level existence called Nigoda to its completely liberated state called Siddha.

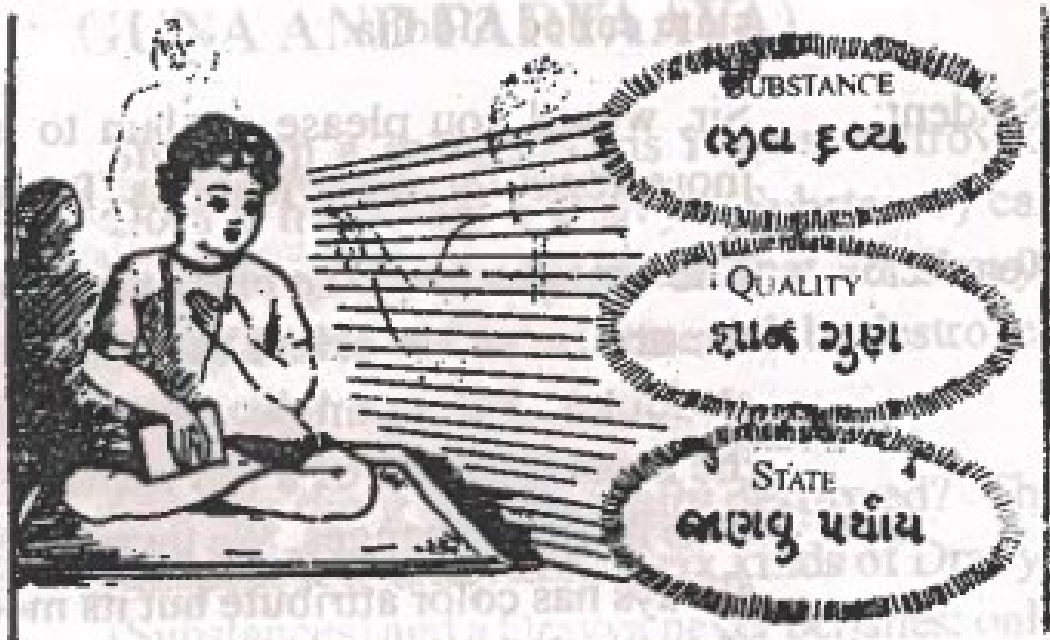
**Student:** Sir, would you please explain to me a little more about the modifications (Paryaaya)?

**Teacher:** The changes that take place every moment in the attributes are called modifications of the attributes. For example, the modification of the color attribute of a red apple is red. With time its color changes. We therefore say that it always has color attribute but its modification changes. When it turns brown then we would say that the modification of the color attribute is now brown.



**Student:** How many attributes are there in the Jeeva Dravya (soul)?

Teacher: Each soul has infinite attributes like consciousness, Gyaana (power to know), Darshana (power to perceive), etc. Why soul alone? Each of the six types of Dravya (substances) has its own infinite attributes. Student: So, is our soul (Aatmaa) a storage room of infinite attributes?



Teacher: A storage room and the things stored in the room are different from each other. Our soul is not different from its own infinite attributes. The soul itself is an indivisible mass of infinite attributes. Not a single attribute of the soul can ever be separated from the soul. Therefore, it is not like a storage room. The same is true for the attributes of all Dravya. Not a single attribute of any Dravya can ever be separated from that Dravya; only the modifications of the attributes keep changing.

Student: What are these infinite attributes?

Teacher: Can you describe those that are infinite in number?

**Student:** No, but would you let us know some of them please?

**Teacher:** Yes, surely. The attributes are of two kinds: common (Samaanya) and specific (Vishesha). Attributes that are found in all six kinds of Dravya (Substances) are called common attributes; and those that are not found in all six kinds of Dravya, but are found only in certain individual Dravya are called specific attributes. For example, the attribute of existence is found in all Dravya and therefore it is a common attribute. The attribute of consciousness (Chetanaa) is found only in Jeeva Dravya and, therefore, it is the specific attribute of the Jeeva Dravya.

**Student:** How many common attributes are there?

**Teacher:** There are many, but six of them are very important : They are : 1. Existence (Astitva). 2. Functionality (Vastutva). 3. Changeability (Dravyatva). 4. Knowability (Prameyatva)). 5. Constancy of Individuality (Agurulaghutva) and 6. Existence of shape (Pradeshatva). Let us start with the first one.

That potentiality or quality by virtue of which a Dravya is never destroyed is called existence (Astitva) attribute. Each Dravya has this existence attribute. Thus the cause of existence of a Dravya is in itself. That means nobody has created any Dravya and nobody can ever destroy any Dravya. A Dravya has no beginning and no end. Each Dravya is eternal. It is

due to this attribute that the unique feature of a Dravya is defined as "Sat". "Sat" literally means; that which always exists and is never destroyed. Only the modifications (Paryaaya) keep changing continually.

**Student:** Ha! Ha! Now I understand that everything in this classroom such as your soul, my soul, every particle of the table and chair etc. are existing now and will exist forever due to the existence (Astitva) attribute which is common for all Dravya. Now please tell me something about the second common attribute of functionality.

**Teacher:** That property or quality by virtue of which a Dravya performs its own specific functions is called functionality (Vastutva) attribute. It is due to this attribute that a Dravya (Substance) is also called "Vastu" or a "functional entity". For example, the specific function of a pot is to hold water.

No Dravya (Substance) in the universe is without any specific function of its own because it possesses the common attribute of functionality.

**Student:** Sir, what about the changeability attribute?

**Teacher:** That property or quality by virtue of which the modification (Paryaaya) of a Dravya always changes at every moment is called changeability attribute (Dravyatva Guna). The word "Dravya" literally means an entity which al-

ways changes. Due to this attribute of changeability a substance is called Dravya. This attribute also explains one fundamental principle: a change in the modification of a Dravya is due to this quality inherent in the Dravya itself. In other words, no Dravya has any power to change another Dravya.

**Student:** Now I am ready to learn about the attribute of knowability.

**Teacher:** Knowability (Prameyatva) is that common attribute by virtue of which a Dravya becomes an object of somebody's knowledge.

**Student:** Many substances are extremely minute. We can not know about them by using our senses. For example, how to know our own soul when we can't see it?

**Teacher:** Every Dravya (Substance) has the power to be known by some form of knowledge. It is different thing that we may not recognize it by our senses. This is due to imperfection of our present state of knowledge. The supreme living beings who have developed perfect consciousness know all Dravya and their modifications by their extra-sensory knowledge. The living beings having imperfect state of consciousness know things according to their own capabilities. In other words a Dravya is always an object of knowledge of some living being.

**Student:** Then there is nothing in the world about which one cannot know by the development of one's



ability. That is fascinating! Now let me learn about the common attribute of constancy of individuality.

**Teacher:**

The attribute that does not let a Dravya of one kind change into another kind is called attribute of constancy of individuality (Agurulaghutva). In other words one Dravya is not transformed into another. For example, due to this attribute a Jeeva Dravya never becomes a Pudgala Dravya or any other kind of Dravya but always remains Jeeva Dravya. Also, due to this quality any attribute of one Dravya does not change into another attribute of the same Dravya.

**Student:**

Thanks. It is clear to me. Now I am ready to learn the remaining common attribute of shape-existence.

**Teacher:**

That quality by virtue of which a Dravya always has some shape is called shape-existence (Pradeshatva) attribute. It should be understood that the shape may change with the time but a Dravya always has some shape.

**Student:**

Does it mean that the formless Dravya (Substance) such as soul also has a shape?

**Teacher:**

Yes. Because of this shape-existence attribute, a soul always has some shape. The Pradesha of a soul remain distributed all over the body, therefore, a soul possesses the shape of the body it is in. The liberated soul (Siddha) has the shape of the last body from which it achieved liberation (Moksha).



**Student:** This has been very useful knowledge to me. I have understood all six common attributes. Now please tell me about the specific attributes.

**Teacher:** As I had told you earlier, those attributes which do not exist in all Dravya but exist only in a specific type of Dravya, are called specific (Vishesha) attributes. For example, consciousness, perception, conduct and spiritual strength are the specific attributes that exist in soul only. Similarly, touch, taste, smell and color are the specific attributes that exist in matter (Pudgala Dravya) only.

**Student:** What is the benefit of learning about Dravya, attributes of Dravya and modifications of Dravya?

**Teacher:** We realize that we are Jeeva Dravya. Since each Dravya is a mass of infinite inseparable attributes, our soul is also a mass of infinite inseparable attributes, such as power of knowledge, perception, conduct and spiritual strength. Such a knowledge removes the negative thinking that we are very poor, worthless and without any virtue. We also understand that we possess the existence attribute and therefore nobody can destroy us. With this awareness, we develop eternal fearlessness. Consciousness is one of our attributes. All our attributes are eternal. The ignorance, attachments and aversions are not inherent in our nature. They are perverse feelings. These

negative feelings are temporary in the context of eternity. We can eliminate them, if we take refuge in our own eternal soul.

Thus the understanding of Dravya, attributes (Guna) and modifications (Paryaaya) can lead us to ever-lasting happiness.

### **Vocabulary:**

Agurulaghutva Guna = An attribute of constancy of individuality;

Anant = Infinite, Unending

Astitva Guna = Existence attribute;

Charitra = Conduct;

Darshana = Perception;

Dravya = Substance;

Dravyatva Guna = Changeability attribute;

Guna = Attribute;

Moksha = The state of a liberated soul, Perfect or complete liberation;

Parayaaya = Modification, State;

Pradeshatva Guna = Shape-existence attribute;

Prameyatva Guna = Knowability;

Samaanya Guna = Common attribute;

Vastutva Guna = Functionality attribute;

Vishesha Guna = Special attribute.

### **Discussion Questions:**

What is a Dravya (Substance)?

What is an attribute (Guna)?

What are common attributes? How many are they? Define them.

What are specific attributes? Name the specific attributes of the soul (Jeeva) and the matter (Pudgala).

What do you mean by the modification (Paryaaya) of a Dravya?

What are the benefits of understanding Dravya, attributes and modifications?

Give five examples of Dravya, attributes and modifications.

**Multiple choice Questions:**

1. Each Dravya is a collection of inseparable:  
(a) Attributes (b) Particles  
(c) Touch, taste, color and smell
2. The number of attributes in each Dravya is:  
(a) One (b) Innumerable  
(c) Infinite (d) Numerable
3. The process of change in the modifications of each Dravya (Substance) can stop some time:  
(a) True (b) False
4. Any Dravya (substance) can be destroyed:  
(a) True (b) False
5. There are some minute Dravya in this universe which can not be known by anyone:  
(a) True (b) False
6. There are certain things in this world that are totally useless:  
(a) True (b) False
7. One Dravya (substance) can create another Dravya (substance):  
(a) True (b) False
8. One Dravya (substance) can change the modification of another Dravya (substance):  
(a) True (b) False
9. "This desk has brown color". Identify:  
Dravya  
(a) Desk (b) Color  
(c) Brown  
Attribute  
(a) Desk (b) Color  
(c) Brown  
Modification  
(a) Desk (b) Color  
(c) Brown

## LESSON SIX

# SOUL AND THE SUPREME SOUL (ATMAA AND PARAMAATMAA)

**Prabhakar:** O, Gurudeva! Please shower your grace upon me and explain the nature of the soul. You had told in your earlier discourse that the living beings are unhappy because they are unaware of their true nature.

**Yogindu Deva:** A very few disciples like you have the real desire to know the true nature of the soul (Aatmaa). Those who joyfully hear about the soul (Aatmaa) attain complete liberation from the cycle of births and deaths in a short time. Nothing is, therefore, more essential than the knowledge of the self.

The soul is an entity full of knowledge and bliss. From the point of view of its different spiritual states, it is of three types:

1. Bahiraatmaa (Soul having Mithyatva or wrong belief)
2. Antaraatmaa (Soul having self-realization)
3. Paramaatmaa (the Supreme Soul or God)

**Prabhakar:** What is Bahiraatmaa?

**Yogindu Deva:** A Bahiraatmaa is the one who believes that the body is 'me'; for such a person the body

and the soul are not different. He gets attached to his body and the surrounding objects. He is intoxicated by the attachment. He is unaware of the presence of the soul inside the body. He has Mithyaatva (wrong faith). Instead of establishing oneness with his own soul, he establishes oneness with his body, and therefore he is called a Bahiraatmaa. He always believes the birth of the body as his own birth and the demise of the body as his own death. Those who are related to his body are regarded by him as his own. As long as such wrong concept continues, he remains a Bahiraatmaa or the one with Mithyaatva (wrong faith).



**Prabhakara:** How can one stop being a Bahiraatmaa ?

**Yogindu Deva:** One can become an Antaraatmaa by discarding the state of a Bahiraatmaa with the help of "knowledge of differentiation (Bheda-Vigyaana)" between the body and the soul. For this, one should first know and believe that the soul is full of knowledge and bliss. He

should then experience his soul as an entity different from his body as well as his feelings of attachment and aversion. He should realize his identity as the soul and not the body. With such realization a living being becomes Antaraatmaa because he has established oneness with his eternal soul alone and nothing else whatsoever. Such self-experienced religious souls are the Antaraatmaa who are classified into three categories:

1. The High-Antaraatmaa (Uttama Antaraatmaa)
2. The Medium-Antaraatmaa (Madhyama Antaraatmaa)
3. The Low-Antaraatmaa (Jaghanya Antaraatmaa)

**Prabhakar:** Please explain these three kinds of Antaraatmaa?

**Yogindu Deva:** Devoid of all external and internal possessions and Kashaaya, monks engaged in the pursuit of the self, who have attained the twelveth stage of spiritual progress (Gunasthaana), are the High-Antaraatmaa. The living beings with Samyag-Darshana (True faith) but without any specific vows of conduct, in the fourth stage of the spiritual progress, are the Low-Antaraatmaa. All beings who are spiritually in between the above two are the Medium-Antaraatmaa. Thus all householders who have Samyag-Darshana as well as some vows of good conduct suitable



for fifth stage of the spiritual progress are the Medium-Antaraatmaa; all such monks who are in a spiritual stage higher than this fifth stage of house holders and below the stage of the monks of the twelfth stage of spiritual progress are also the Medium- Antaraatmas.



**Prabhakar:** What are the benefits of being an Antaraatmaa?

**Yogindu Deva:** A Bahiraatmaa is not on the right path toward liberation and therefore he experiences sufferings. When a living being frees himself from Mithyaatva(wrong faith) he becomes Antaraatmaa. Antaraatmaa identifies himself as a soul that is the treasure of bliss. Such a person does not identify himself with the feelings of pain and suffering. The efforts and actions of an Antaraatmaa advance him/her in the direction of the liberation. By virtue of such good efforts, in due course of time, an Antaraatmaa becomes Paramaatmaa (the supreme soul or God).

**Prabhakar:** Thanks. Now, please explain to me the Paramaatmaa (the supreme soul).

**Yogindu Dev:** Paramaatmaa are of two kinds: (i) Paramaatmaa having human body is called Arahanta Paramaatmaa, and (ii) Paramaatmaa without any physical body is called Siddha Paramaatmaa. The Arahanta have eliminated the four destructive-Karmas (Ghaatiyaa Karma). When the Arahanta eliminate the remaining four non-destructive-Karmas (Aghaatiyaa Karma) also they become the Siddha, i.e. the completely liberated souls. Both kinds of Paramaatmaa are in the state of infinite bliss and are omniscient.



Bahiraatmaa are walking on the worldly path and therefore their position is undesirable altogether. An Antaraatmaa is on the path of liberation and therefore his position, from some point of view, is desirable. The state of God (Paramaatmaa), being full of bliss, is the

supreme state of the soul. This supreme state of the soul is the most desirable state.

Everybody should, therefore, make efforts to discard the state of a Bahiraatmaa and become an Antaraatmaa to ultimately attain the state of Paramaatmaa (Godhood).

### **Vocabulary :**

Aghaatiyaa Karma = Non-destructive-Karma;

Antaraatmaa = A living being who identifies oneself as the soul, not as the body or mind; Arahanta = The supreme soul with human body;

Bahiraatmaa = Soul unaware of oneself;

Bheda-Vigyaana = Knowledge of differentiation between the soul and the body;

Ghaatiyaa Karma = Destructive-Karma;

Gunasthaana = the stage of spiritual development;

Gurudeva = Respected religious teacher who has attained self-realization;

Samyag-Darshana = True faith;

Siddha = The supreme soul without any physical body;

Paramaatmaa = The supreme soul;

### **Discussion Questions:**

1. How many kinds of souls are there?
2. Explain the characteristics of a Bahiraatmaa.
3. Explain the characteristics of Antaraatmaa. Describe their categories.
4. Who is Paramaatmaa? Give a clear description of God with and without body.

### Multiple Choice Questions:

1. The mundane soul who keeps on going through the infinite cycles of births and deaths is :

- a. Bahiraatmaa.
- b. Antaraatmaa
- c. Supreme soul

2. An Antaraatmaa believes that he is the body or his body truly belongs to him.

- a. True
- b. False

3. A Bahiraatmaa believes that he is the body or his body truly belongs to him.

- a. True
- b. False

4. A monk in the sixth stage of spiritual progress is a

- a. High Antaraatmaa
- b. Medium Antaraatmaa
- c. Low Antaraatmaa

5. What should be our first goal in the present life ?

- a. To remain Bahiraatmaa
- b. To become Antaraatmaa
- c. To become Paramaatmaa

